


JANUARY 1948

 BIBLE
SOCIETY

Record



Metropolitan Gregory of Leningrad and Novgorod examines one of the new Russian Bibles published by the American Bible Society

A Christmas Present for Russia

The American Bible Society makes a second donation of Scriptures to the Russian Orthodox Church since the close of the war and prepares for further gifts

BY FRANCIS C. STIFLER

WHILE the war was still on, the Board of Managers of the American Bible Society, believing that the opportunity to supply the Russian people with Scriptures would some day come, voted unanimously to prepare plates in the Holy Synod Version, using the new Russian orthography, and print a supply of Bibles, Testaments and Gospel portions, to be ready when the door opened.

In 1945, before the plates for the complete Bible were furnished, the Society presented 5,000 Russian Testaments and Psalms, 100,000 Russian Gospels and 500 Nestle's Ancient Greek Testaments, through Archbishop Alexei Sergeyev of Yaroslavl and Rostov, to Patriarch Alexei of Moscow. The story of this presentation was told in the *Bible Society Record* for January 1946.

Meanwhile the exceedingly difficult task of completing the set of plates for the whole center-reference Russian Bible dragged slowly on through the days of industrial confusion and shortages following the war. Early in 1947 the plates were finished, and printing of the Bibles began. The first twenty-five thousand of these Bibles came from the presses in September, and the Society at last was ready for the day of great opportunity, never dreaming that it would come so swiftly.

It was on October 2 that the Officers of the Society first met with Metropolitan Gregory of Leningrad and Novgorod, who had come to this country on an important mission for his church. On that date, and at a second conference two weeks later, Treasurer Darlington, who supervises the Society's publication work, presented samples of the Society's new Russian Scriptures to the Metropolitan and asked how many he thought would be needed in Russia for the next year. He also presented him with a copy of Nestle's Ancient Greek Testament, always in demand by theological students in every land. While the Metropolitan was loath to set a figure of the need, he smiled as he leafed through the beautiful new volumes and said that his people would ask for large numbers when they saw what the books were like, remarking that one's appetite became greater when he saw the meal!

Dr. Darlington then offered from the limited

stock on hand 10,000 Bibles, 5,000 New Testaments and Psalms, 100,000 Gospels and 1,000 Nestle's Greek Testaments, the latter for the students in the twenty theological seminaries that are now open and operating in Russia.

Arrangements were immediately made for the prompt shipment of these books to the Patriarch Alexei at Moscow through the Amtorg Trading Corporation, with the expectation that they would reach Moscow before Christmas as a gift of American Christians to the people of Russia.

During the conversation with Metropolitan Gregory it was learned that, because of shortage of paper and other materials and lack of machinery and skilled workers, no Bible publishing was possible at present in Russia, and that if further Scripture supplies could be shipped during 1948 they would be most welcome. Dr. Darlington assured the Metropolitan that, just to the extent that the Christian people of the United States made further presentation of the volumes possible, the Society would gladly add to its gift.

These cordial conversations and agreements were signalized by a special gathering held at the Bible House on Thursday afternoon, October 30, attended by members of the Society's Committee on Foreign Agencies, leading churchmen and other friends—about fifty in all. President Burke of the American Bible Society presided. With Metropolitan Gregory were his secretary, Mr. L. N. Pariysky; Metropolitan Benjamin of the Aleutian Islands and North America, who is the Patriarchal Exarch in America of the Russian Orthodox Church; and Archbishop Adam of the North American Carpatho-Russian Orthodox Church, who acted as interpreter. The Right Reverend Charles K. Gilbert, Bishop of the Diocese of New York of the Protestant Episcopal Church, offered the invocation. The reading of Matthew 7:24-29 was done in English by Reverend F. L. Fagley, D.D., Associate Secretary of the National Council of the Congregational Christian Churches, and in Russian by Archbishop Adam. Prayers were offered by Bishop Herbert Welch of the Methodist Church, who is Chairman

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Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 93 JANUARY · 1948 NUMBER 1

Within the Sound of Your Church Bell

WHO is going to discover Scripture needs in your town?

Who will get a copy of the Bible into the hands of your neighbor?

Who takes Scriptures to hospitals, schools, homes for the aged, penal institutions in your community?

The obvious answer is—the local church!

But is your church doing this?

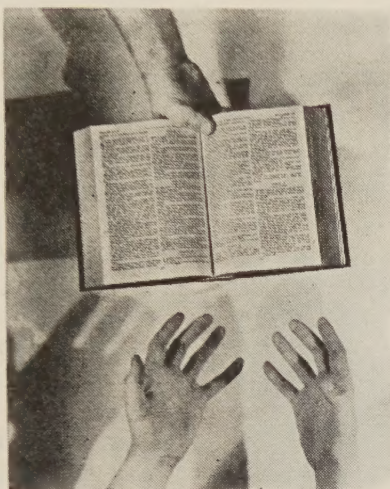
Lost in the maze of church programs and meetings is one of the basic missions of the church—local Bible distribution. Often years go by without a realistic look at the Scripture need which exists within the sound of your church bell.

This is strange in the face of two facts.

First, many churches in America are the direct results of a Bible-reading group or a Bible-study class or a Bible-centered chapel.

Like churches in foreign mission areas, perhaps your church was one of those which literally grew up out of the pages of the Bible. A study of the origins of your church may show this to be so.

In the second place, thousands of American churches support the American Bible Society because they wish the Bible to be sent to people around the world—people who, without the Bible Society, otherwise could not have



the Scriptures in their own language.

But at home? Around the corner? Among the lowly in your community? For the “new literates” in the first grades of your own public schools? For the ill and convalescent in your own hospitals? For the blind in your community? For foreign-speaking folk, many of whom long for reading matter in their native tongues?—What has been done for people like these by *your* church?

The American Bible Society is commissioned by the churches of America to send distributors and colporteurs into areas and among people unreached by the churches. But in the community which surrounds your church, among *these* Scripture-needy people your own local church has the privilege of carrying the Scriptures.

Begin today—in the new year 1948—to plan with your pastor that the Gospel may go forth in Portions, in Testaments and in whole Bibles to your neighbors.

Then the worldwide work of Scripture distribution will become the sharing of God’s Word with the peoples of the earth, beginning at the Jerusalem of our own community and joining with our comrades in the wider service that encompasses all peoples.

What of those within the sound of your church bell? Do *they* have Bibles that they use?



Germany Reports

RECORD readers will recall the frequent references in our issues of the past two years to the program undertaken by the Society to reestablish Germany's Bible supply. The following article, to be concluded in the February issue, was prepared by one of the leaders of the Protestant Relief Agency in Germany, who has selected from thousands upon thousands of letters addressed to the American Bible Society a few characteristic ones representing various groups and classes of people who have received copies of the Scriptures

BY KARL SILEX

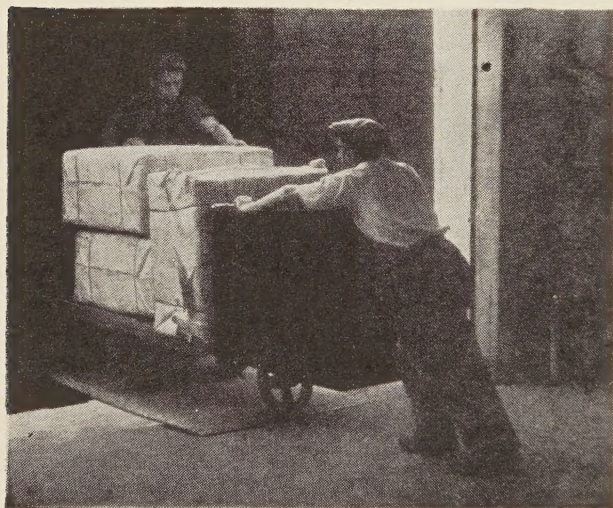
AFTER the capitulation, the work of church reconstruction in Germany suffered a shortage of Bibles and New Testaments which can hardly be imagined by anybody outside Germany living under more or less normal conditions. During the Nazi régime the printing of Bibles was not encouraged. Newly married couples were no longer presented with a copy of the Bible but with a copy of Hitler's "Mein Kampf." Shortly after the be-

homes and their Bibles. When the first students of theology arrived at German universities in the summer of 1945, it was impossible to furnish each of them with a Bible. Many pastors had no Bible left to look up the text of the Sunday sermon. Then came the American Bible Society.

The American Bible Society stepped in and filled the gap. It decided to send at once great consignments of Bibles, New Testaments and Gospels to Germany. They were printed in America in the German language, and the first deliveries soon poured into Germany. The receiver was the Protestant Relief Work in Germany (Hilfswerk der Evangelischen Kirchen in Deutschland), the great charity organization founded by the Protestant Churches of all denominations at the Treysa conference of bishops in August 1945. By March 1947, 135,000 Bibles, 620,000 New Testaments and 775,000 Gospels had arrived in Germany as a free gift of the American Bible Society.

Raw Material for the Making of Bibles

The ready-made Bibles from America were a quick and decisive help to overcome the spiritual needs of Germany at a time when home production could not yet be started, owing to lack of raw material and labor and to the wholesale dislocation of German economic life. But after the first



Arrival of paper pulp in Sheffelen, Germany for making Bible paper

ginning of the war the printing of Bibles was, under the pretense of lack of paper, altogether forbidden. When waste paper was collected in German homes as raw material for the paper mills, the collecting Nazis suggested to the frightened inhabitants of the houses they entered, to give up their Bible for that purpose. In addition the great fires which destroyed German cities, following air raids, destroyed many public and private libraries, including innumerable Bibles. Then came the great migration. Refugees and expellees lost their

Scriptures for Germany

In spite of the fact that from 1942 to August 1947 there have been sent to Germany, mostly from the United States, either in volumes published in other lands or in materials for publishing in Germany, 1,236,940 Bibles and 3,612,888 Testaments, there is still, according to careful estimates made last summer, an unmet shortage in Germany of 5,123,060 Bibles and 2,027,112 Testaments.

gaps had been filled it was found that, at the same cost to the foreign donor, many more Bibles—up to ten times more—could be distributed in Germany, if they were produced in Germany and not imported ready-made. The endeavor of the Protestant Hilfswerk to combine foreign help with self-help has met with the most general response. Valuable gifts of raw material for paper-making and bookbinding have enabled us to start production of Bibles, hymn books and religious literature in Germany, saving foreign exchange and providing labor. The American Bible Society made a gift of 405 tons of cellulose and 145 tons of paper, the greater part of which has already arrived in Germany. This cellulose gift is sufficient to produce up to 600 tons of paper. Production started at once. The gift of the American Bible Society included everything needed for book production, such as linen, glue, thread, etc. The raw material was originally designated for the production of one million pocket Bibles. It was decided, however, to use it for the production of 600,000 complete Bibles of several sizes and 900,000 New Testaments. The list of producing firms is headed by the Privileged Bible Society of Württemberg, Stuttgart. But several other printing firms, some of them run by Free Churches, share in this great work.

Wholesale Output

By August 1947, 400,000 New Testaments had been made and were distributed over the whole of Germany. In addition 50,000 pocket Bibles, 50,000 household Bibles, of a larger size, and 100,000 New Testaments were about to come from the presses. In the course of the next few months 200,000 more New Testaments, several Greek and Hebrew editions of the Old and New Testaments will be ready for distribution. Several hundred thousands of pocket Bibles and Testaments will be finished by the end of the year, and it is intended to increase the speed of production by giving orders to more printers and bookbinders in all four zones of occupation. We thus hope that the full program of one and one-half million Bibles and New Testaments will be completed by July 1948.

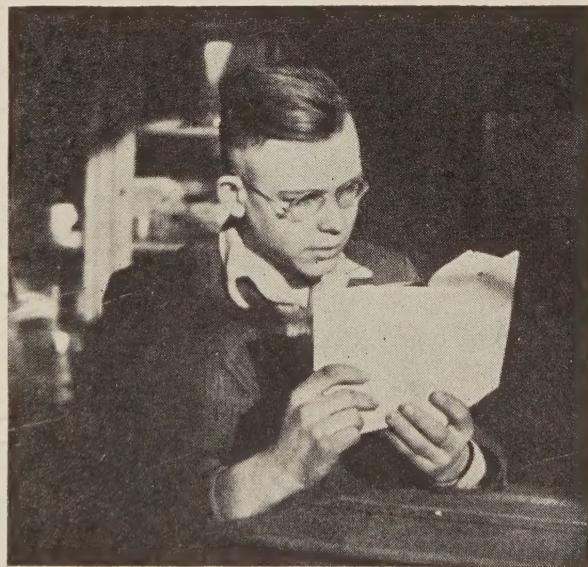
And still more Ready-made Bibles

The shortage of Bibles and New Testaments was still so enormous all over Germany that the Hilfswerk gladly and thankfully received the announcement of a further gift of the American Bible Society of another 285,000 Bibles and 500,000 New Testaments, ready-made, straight from

America. The demand for Bibles is encountered everywhere in Germany—in the provisional homes, in the camps and the mass-quarters of the fourteen million refugees and expellees, of the evacuated and bombed-out people of our cities, in the prisoner-of-war camps and in the internment camps of political prisoners (the former Nazis and SS-men), at the universities and theological seminaries, at schools and Sunday schools. Without the generous help of the American Bible Society, Germany would still be more or less a land without Bibles.

The Distribution

The Stuttgart Central Bureau of the Hilfswerk has, in cooperation with the Territorial Churches and the Free Churches as well as with educational authorities, worked out a specified plan for the distribution of the Bibles and New Testaments. This plan has been strictly adhered to. The Holy Books were distributed in the four zones of occupation, with a higher percentage given to the Eastern Zone, where the shortage of Bibles was greater than in the Western Zones. The Bibles were distributed locally by the head offices of the Hilfswerk, which are affiliated with the Territorial and Free Churches concerned. The plan of distribution included schools and congregations, camps and universities, Bible Societies, the institutions of the Inner Mission, and the book trade, all in addition to individual distribution among all sorts of people who had shown their interest by especially asking for Bibles. Of the last gift of



Once more a young theological student in Duisburg may have a Bible of his own

ready-made volumes, 8,000 Bibles and 12,000 New Testaments were designated for Austria, 20,000 Bibles and 30,000 New Testaments will be—according to a wish expressed by the American Bible Society—put in the depot at the Central Bureau of the Hilfswerk to be kept as a reserve. The American Bible Society receives many requests for Bibles from Germany and wants to keep this reserve to be able to fulfill these requests.

The Joy of Owning a Bible!

Several millions of Germans will now have their own Bibles again, or at least part of the Bible. With great thanks they have received this most valuable gift, thanks to the American Christians and thanks to God, who gave to Christianity all over the world the great gift of solidarity in faith, in spirit and in action. Can you imagine what it means to the German people to have Bibles again? Read what they write! and share in their joy:

From a Boy of Fifteen “The whole life of our family is changed”

I am fifteen years of age and a regular helper in the youth work of our congregation. We have Bible talks, but I never in my life had a Bible of my own. When I was confirmed our pastor had no Bibles for us. A few days ago he came to us with Bibles from America. I was one of the lucky ones to get one. I took it home and told my parents about it. They asked me to read them something, which I did. This was the first time in the life of our family they joined in Bible reading. I want to thank our brethren in America. I am happy, and the whole life of our family has changed.

From a Hospital Deaconess “Everything I own in the world”

Since the spring of 1945 an unending stream of refugees from the East passed through Lübeck, many of them needing hospital treatment. They arrived from East Prussia, Pomerania and Brandenburg with their small bags. I held Bible classes among them and I was asked again and again to leave a Bible with them, but I couldn't. I had only the one Bible I used in these classes. Then in October 1946 a parcel with Bibles and Testaments arrived from the Protestant Hilfswerk, and I shall never forget the first distribution of Bibles among these refugees. There was an old woman from East Prussia who had been operated upon on her back and had to lie for three weeks on her stomach. I put a Bible on her bedside table. “No,” she said, “put it here on the pillow, and whenever you come in or somebody else comes to me, I shall ask you to turn over a page for me. This is now everything I own in this world.” She had lost her husband and her children and she was to die soon herself.

From a Family Man “The Only Book but it is read”

I used to have a nice home, and in our library the Bible had a special place of honor. I have to confess that the Bible was not taken off the shelf very often. We then lived in the Ruhr Territory, and when our town was burned our library got lost and our Bible also. Now I have received a Bible from America. It is the only book in our library, but it is read.

(Continued in February issue)

Dr. Stanton Invades the West

BY RALPH W. BAYLESS

The Senior Secretary of the Society's Agency for work among the Colored People surveys the needs of his group in a section of the country where the Agency has never operated

“FROM MY CHILDHOOD,” said Dr. Stanton, when I greeted him on his arrival in San Francisco, “the land beyond the Rockies always had the weird strangeness of a fairyland attached to it. As the years passed and my mind matured, this conception never completely left me. So today I am enjoying some of the excitement, subdued a bit,

which used to belong to my childhood days.”

It may have been this condition of Dr. Stanton's mind that lent brilliance and choice humor to his response made at the luncheon held in his honor on the day of his arrival in San Francisco. The sixty persons present at the Y.W.C.A. that day will long remember their first impression of Daniel H.

Stanton as a man after God's own heart.

The following Sunday he spoke to two capacity houses at the morning service of the Third Baptist Church. Said he, as we commented on the service later, "It is not difficult to see that this morning was the time and the place from which the work of the Society could

spread out to the last man in the city; for there were the pastor and his members, ready to do it." Although nothing was said about responding to the Society's needs, a spontaneous offering of almost \$60 was made after Dr. Stanton spoke.

That afternoon the Ministerial Alliance of San Francisco held a mass meeting in the Jones Street Methodist Church, with the audience coming from different congregations. Here Dr. Stanton was at his best, lending by his impassioned earnestness an impetus to service which we found all through the following week as we called on ministers and laymen and engaged in Scripture distribution.

The following week was spent in Oakland, where our guest was presented on Sunday, July 27 to a great congregation gathered that afternoon in the Oakland Auditorium Theatre. Subsequent contacts through the week did much to prepare the Colored pastors and their congregations for the Bible Reading crusade to be held in February 1948.

Before the month assigned for the visit to the Bay Area cities was over, a Macedonian call had come from the city of Fresno, where the Negro population has doubled itself several times in the last few years and where the need is very great. Many of the people we saw had arrived in that region within the past few months. Finding no places to live, they had settled in tent colonies, where the life was anything but wholesome. We were glad to find "tent churches," however, and a willingness to listen to Dr. Stanton's earnest messages. So great was the need and so fertile the field, that the Society is sending a thousand Bibles there for free distribution.



Dr. and Mrs. Stanton in the California sunshine

The three following weeks were spent in Los Angeles and vicinity. The high day was Sunday, August 24. Dr. Stanton spoke to three packed houses: in the morning at the Westminster Presbyterian Church; in the afternoon in Pasadena's great First Baptist Church to an audience, mostly white, who were gathered

there for the regular United Vesper Service conducted by the Church Council of the city; and in the evening at one of the largest Colored churches in Pasadena. At this last service he spoke on the theme, "On the Jericho Road." Mr. Blair, the Society's representative in Southern California, agreed with me that on this day, and especially in his evening sermon, Dr. Stanton reached the peak of his preaching power. He was glorious.

The final days of the tour were spent in San Diego, where, as Dr. Stanton himself reported, "Every man, woman and child thrilled me as they hung on to every word."

There are a half million Negroes in California, with more arriving on almost every train. They are swarming to this land of promise, as their white brothers did in covered wagons just a century ago. More than one leader among them said to me as we presented our message, "Why can't you get that man to spend a whole year with us here in California, inspiring us to higher spiritual living through a more whole-hearted use of the Bible?" Well, Dan Stanton has many other prior responsibilities, especially in his own area, where thirty-four percent of the population is Negro (Georgia, South Carolina, Florida, Alabama, Mississippi, Tennessee); but, as he himself said after his return from San Diego, "We *must* do something about it."

The Negro in California presents one of the great challenges in all the long history of the American Bible Society's work in the homeland. If I read aright the history of the Society's readiness to respond to the calls that come to it, a suitable Negro leader will soon be hard at work in the "fairylend beyond the Rockies."

Helping God Speak to the Quiché Indians

The language that gave us our words "hurricane" and "cigar" now tells its people of their Savior after years of prayer, patience and tireless effort by missionary translators

BY DORA W. BURGESS

THE Quiché Indians of Guatemala are a virile race, with an inheritance of which they may well be proud. Many investigators have described their early culture as the most advanced of any in the pre-Columbian Americas. The Popol Wuj, which contains their traditions as to the origin and creation of the universe and the beginnings of their own race, reflects a highly developed mentality. Though this book is not known to the Quiché people or even to their priests today, many of its traditions and attitudes have been passed down by word of mouth. The exactitude of their astronomical observations and their calendar are the admiration of modern scholars. Their ancient cities, now in ruins, are a veritable Mecca to the archæologist. Their temples, public buildings and carvings reveal an advanced state of civilization; and even today, after four hundred and twenty-five years of virtual slavery and domination by the Spanish, the Quiché people show more enterprise and intelligence than the Indians of other tribes about them.

Their language has given several words to our own English tongue; among them are 'hurricane,' which means 'one-legged' and was the name of the god of the whirlwind; and 'cigar,' which in Quiché is called a 'sigk.' Among other contributions to our life and culture may be counted Indian corn or maize, which apparently was first developed as a crop by the Quiché people; also the game of football, which bulks very large in their traditions.

Today there are over four hundred thousand Quiché-speaking people. Many of them are bilingual; but large numbers, especially of the women, speak only the aboriginal tongue. They have preserved their ancient customs also to a remarkable degree in the midst of the Spanish civilization with which they have been in daily contact



Mrs. Burgess and a Quiché assistant rejoice over their completed manuscript

during more than four centuries.

They still cling to the belief that God manifests Himself in the sun and other heavenly bodies. This is a fundamental element in the Quiché faith. They incline themselves and kiss their thumbs to the rising or setting sun, and call down blessings from "Our Father the Sun" upon anyone who has shown them some kindness. The sign of the

cross, which they also use, was not brought to them by Catholicism, but has always been used to set forth the four cardinal points of the compass and to represent the presence of God in all places. In many communities the ancient ritual calendar, with its favorable and unfavorable days, is still followed. Age-long customs in regard to marriage and childbirth are still observed. All in all, the Quiché Indian, though recognizing himself as part of the larger political unit which is the Republic of Guatemala, is determined to remain an Indian and to preserve those elements in his tradition which make him such.

In consequence we found it very difficult at first to enter into the life and thought of the Quiché people. After all the centuries of oppression and deception they are naturally suspicious of any advances made to them. They are jealous of their language, regarding it as a means of defense against their oppressors; so we found it very hard to secure teachers. However, the Gospel was finding an entrance through the Spanish language, and some of the older men who had become Christians were eager to have the Scriptures in their own tongue. In their attempts to explain the Word of God to their fellow tribesmen they encountered difficulties on account of not understanding the Spanish, and so consulted with us, opening up the way to the translation of the New Testament.

I doubt whether the imagination of my readers can comprehend the difficulties of piecing together the construction of a new language by writing down such paraphrases of the Spanish as our informants gave us. They had no knowledge of grammar of their own language and were not even able to distinguish clearly where one word ended and another began. Each one wished to express the thought in a different way. One of our informants left abruptly when he found out that we were determined to translate the Greek word for word as far as possible.

The only light the Indians use in their homes is a piece of lighted pitch pine, so Jesus is the 'Pitch Pine' that lights the world. Two distinct words must be used to say that a *person* is 'drawing near' and that the *Passover* is 'drawing near.' The English concept of 'to stand' must be expressed by a large number of terms. One word is used for something standing directly on the ground; another for anything like a house, which has a part of it in the ground; another for whatever may stand on any sort of a platform above the ground, such as on a table; another for something round, like a ball or an orange; still another for an animal or a bed or chair or car, all of which have feet on the ground, but the body is in the air. In the same way there are different verbs to say whether something broke lengthwise; crosswise; a hole was made in it; or it broke into many pieces. And one cannot simply say, "What a noise!" The many words for noise indicate in themselves what kind of a noise it is, whether of wind, thunder, water, feet, voices, animals; the moving of dishes, metal or wood, etc.

The word for 'hair' is the 'end of the body'; 'finger' is the 'end of the hand'; and a 'roof' is the 'end of a house.' A 'liar' is a 'maker of words' and a 'judge' is a 'cutter of words.' One does not ride 'on' a horse, but 'around' him. The natural word for a 'promise' was laughed down when we first used it, for it also means the 'leavings on one's dinner plate.' We tried another form, but that meant a 'bag to carry one's food in.' Imagine calling God's promise to Abraham a food-bag! We used 'centurion' only to learn that it brought to mind a sort of dancer called by that name in their annual fiestas, so we had to call him the 'captain of one hundred men.' We worked for many days on the right word for Peter 'denying' his Lord. Our final decision was that he 'did not acknowledge him.'

Often our informants would not agree upon a word, for the people of different towns would seem to have divided all the synonyms between them, and thus have made what they call dialects. The Indian is so town-conscious that to use the costume

of a town not one's own would be unthinkable, or to use the words belonging to it, in spite of the fact that everyone understands them. What can the translator do in such a case? Since there is a constant stream of Indians on our main road, passing by on foot with loads on their heads or their backs, our five or six consultants or informants were stationed along the road to stop representatives from the various towns and villages and inquire what word was used in their town. The one given by the majority was chosen. With all these variations in mind the fear of a misinterpretation in the Word of God was always with us.

As soon as we felt reasonably sure of our work, we put the weekly Sunday-school lessons into print. These were not accepted at first in some towns, because they said they were written in the dialect of a neighboring town, and why did we not make a translation into *their* dialect? The neighboring town also found words not used by them. Our Christians would not read certain words as printed when using this text in their home church, but must needs replace them with the word used locally. However, as the papers came into the hands of more and more people, they were read as printed; and as the Indians became interested in the contents, the subject of dialects was forgotten and now is scarcely ever mentioned. Through wrestling in prayer and constancy in patience, God has broken down this prejudice and torn down certain village barriers in such a way as to have made the entire tribe conscious of their unified language, and this one book is now acceptable to all.

Since our Sunday-school leaflet is the first writing to be put into this tongue, it has opened doors hitherto closed. Most of the Indians refuse to accept a Spanish tract because they fear it may have some magical power to bring evil upon them. Thus Felipe offered a tract one day and was refused. At once he drew the Quiché leaflet from his pocket and began to read it; the old man marveled at hearing his own language read and invited Felipe to his home, where he listened to him explain the love of God through Jesus Christ for two hours.

While the Testament was still in manuscript form we held a special service, reading it through from Matthew to Revelation in the presence of an Indian congregation. Various ones read in turn, and it took thirty-six consecutive hours. About midnight a man drifted in and was greatly impressed by the fact that one after another of his own race could stand up and read their own tongue so fluently. As he listened hour after hour, he was

more and more convicted of his own sinful condition, and then and there made his confession to God, received Jesus Christ as his Savior and expressed his desire to become one of this family of God, whose lives showed forth His love and power.

At last, after all these years of translation, revision and adjustment, we have our Quiché New Testament for sale. Its reception has not only been a great joy to us who have given so much of our life to its preparation, but to hundreds of Indian Christians who have been eagerly awaiting its appearance. Since its arrival we have sent out young men by twos to the market places of many towns and villages each week, where the Indians gather about them by the hundreds to listen as

they read from this very attractive-looking book and explain it.

It will take time for it to fully enter into the lives and consciousness of both Christians and non-Christians. However, during the two months of its circulation approximately three hundred have been sold, and we have had only favorable comments regarding it. And though many unbelieving Indians still express a fear of acquiring it because, as they say, "in addition to all the good words that you read to us, there may be evil words hidden that you do not read," we know that God's Word will not return unto Him void and that the Quiché New Testament will bear abundant fruit in the future which will more than justify the effort and expense involved in its preparation.

The Transforming Word

How in Central China the Bible's message even converts a pagan temple into a Christian church. And a word about the Bible and China's three-year Forward Movement

BY RICHARD S. BJORKDAHL

THE Swedish Missionary Society of Stockholm has been working in Hupeh Province, Central China, since 1890. One of its many main stations is Macheng, located in the northeast corner of the province. In this district two of the Society's missionaries, Johanson and Vikholm, were brutally murdered in the summer of 1893. A good work has nevertheless continued in the area, which covers some of the mountainous regions of northeast Hupeh. A very successful medical work especially has been maintained for decades.

During the last Sino-Japanese war some houses at the station were bombed into ruins. After their entry into the city, the Japanese occupied the station and the hospital. When they left the place they burned all our buildings, including the hospital. But it takes more than that to kill a well-established mission.

In some of the out-stations the work has not been at a standstill. Even in the seemingly God-forsaken city of Macheng the Christian flame has been kept burning. This I was able to verify during my visit to the district last spring, when I had a talk with Rev. Wang Teh-ren, who has been a pastor for many years, and who during the war was lent to our theological seminary in Kingchow as a teacher and finally as acting principal. Last year, however, he was returned to his native district of Macheng. My talk with him resulted in

his agreeing to take a trip into the mountainous region, even to some parts of the adjacent Lotien district.

It was a source of great joy to receive the report of his four weeks' journey and evangelistic work during the month of July 1947. He was accompanied on his journey by two evangelists. Wherever they went, they were received by the people with mixed feelings. These country folks sensed some mischievous political doctrines in the air and doubted the good intent of the visitors. However, the people's distrust soon began to give way, and with cautious acceptance they heard the message which was given. Finally they were overjoyed and would not allow our men to depart. That is how it happened in every place. On Pastor Wang's journey he baptized fourteen people, enrolled seven new catechumens and registered fifty-nine persons as willing to study the Christian doctrine. He also organized three Sunday schools, with a total enrollment of eighty to ninety pupils, and one new church. Three preaching halls were opened.

In the community of Hang Chia Fan, in the Lotien district, a temple was made over into a chapel. The idols and all the paraphernalia of the heathen cult were done away with, and the temple became a place of worship of the Living God. Where poor souls in distress had formerly sought comfort by empty divining, the Word of God was

now preached. Where heavy incense had been burned before the immovable faces of stone or wooden gods, now prayers in faith were offered up to God Almighty. Where the measured beats on the wooden fish had intermingled with the drowsy sing-song voices of the priests, now praises and thanksgivings to the glory of the Lord were heard. In His name all these things were accomplished, and it is a wonder to us all.

The tracts and Gospel portions that our men brought with them were soon all placed in eager hands. People not only wanted to listen, but to search the Word of God for themselves. The hunger for the Scriptures was outstanding. In the long run pastor Wang had to give up his own

Bible to satisfy the people. The pastor's carrier had been with him for two days, walking up and down the mountains without remuneration. He did not mind the pressing heat of the summer; his only desire was a copy of the Word of God. And he got it at journey's end, when they reached the city of Macheng. How truly the Gospel of Christ is the power of God unto salvation to every one that believeth!

In the three-year Forward Movement recently launched in China by the National Christian Council, the Word of God is of the utmost necessity and importance. Without the Bible the movement is doomed to failure and the salvation of China is impossible.

A Christmas Present for Russia

(Continued from page 2)

of the Methodist Committee on Overseas Relief, and by Dr. Walter O. Lewis, Secretary of the Baptist World Alliance.

Following the formal presentation of the Scriptures, Metropolitan Gregory surprised the gathering by presenting to the Bible Society a beautiful ikon of Christ, on which was inscribed the verses from the thirteenth chapter of John's Gospel: "A

new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The benediction was pronounced by Metropolitan Gregory.

The group then adjourned for dinner at a nearby hotel, where President Burke again presided, and grace was said by Dr. F. C. Fry, President of the United Lutheran Church of America. Following the courses President Burke presented to Metropolitan Gregory a photograph of himself, a copy of which appears on the cover of this magazine, mounted in a tooled red-leather frame.

Mr. Darlington then outlined at some length the present demands upon the Society from war-torn and liberated countries all over the world and indicated that he was relying on the 32,000,000 members of the forty-five denominations in this country that support the American Bible Society to make possible a further Scripture supply to these countries, as well as Russia in 1948.

It was understood that the books sent last year through Archbishop Alexei Sergeyev of Yaroslavl and Rostov had proved a great blessing; that the 5,000 Russian Testaments and Psalms were divided for distribution between the Archbishops and Bishops of the Russian Orthodox Church; that the 500 Ancient Greek Testaments were sent to the theological seminaries and that the 100,000 Gospels were supplied to the shrines, monasteries and other holy places for distribution to the pilgrims who go there to visit, and ask for them.

The dinner meeting closed with an impressive moment of informal devotion in which the Parable of the Sower, Mark 4:1-12, was read in Russian by Archbishop Adam; a prayer was offer-

(Continued on page 12)



American churchmen welcome their guests from Russia. Standing, left to right: Rev. Franklin C. Fry, President of the United Lutheran Church of America; Rev. Walter O. Lewis, Secretary of the Baptist World Alliance; Rev. Stanley I. Stuber, Public Relations Director of the Northern Baptist Convention; Daniel Burke, President of the American Bible Society. Seated, left to right: Archbishop Adam of the North American Carpatho-Russian Church; Metropolitan Gregory of Leningrad and Novgorod; Metropolitan Benjamin of the Aleutian Islands and North America and Patriarchal Exarch in America of the Russian Orthodox Church; the Right Rev. Charles K. Gilbert, Episcopal Bishop of the Diocese of New York



Reconstruction of the Bible House in Manila is under way (left). Meanwhile Mr. and Mrs. Fonger work against many handicaps in their ill-furnished offices to meet the mounting demands of the Philippine people, so long deprived of their Scripture supplies



Dr. Rutgers of the Netherlands Bible Society and Mrs. Nida and Miss Hills listen to Dr. Nida between sessions of the Bible Translators' Conference, held under the auspices of the United Bible Societies in Zeist, the Netherlands, October 16-22, 1947. Twenty-eight missionaries and representatives of Bible Societies discussed problems involved in putting the Scriptures into various languages and recommended to the United Bible Societies plans for pooling information on such matters and for securing fuller information on the needs for new Bible translations and revisions. The Netherlands Bible Society was the cordial and hospitable host to this first of such conferences. Missionaries often working alone in the Dutch East Indies, Africa or Latin America are thrilled to learn of similar problems and helpful solutions from other far corners of the earth.

Such far-flung fellowship stimulates them and encourages them to attack with renewed vigor their difficult but sacred task of taking the Gospel into new lives and hearts

A Christmas Present for Russia

(Continued from page 11)

ed by Dr. John Sutherland Bonnell, Pastor of the Fifth Avenue Presbyterian Church of New York City; and the benediction pronounced by Metropolitan Gregory. The group then wished the Metropolitan and his secretary, Mr. Pariysky, godspeed, as they sailed two days later for their homeland.

The Book Without Boundaries

Speaking at an Ecumenical Service in St. Florin's Church in Koblenz, Germany on August 24, 1947, Pastor Friedrich Hennes, who spent months during the war in concentration camps, related this experience:

May I speak of some personal experiences? Almost three years ago, as prisoners of war we were ordered into the hold of a large steamer, the name of which we could not make out at first. Later on she turned out to be the *Queen Elizabeth*. The decks of the ship had been divided into many sections separated from each other by barbed-wire gates and guarded by British military police. For thirty men there was but little space and almost no room for exercise; only artificial light, because all port-holes had been painted black. I possessed only what I wore, nothing else. The ship's chaplain gave me a German Bible printed by the American Bible Society. This Bible was like a hand stretched out from another world, a world not divided into friend and foe, victor and victim; a world which knows the reality of a community, and a membership above all barriers and boundaries of this world—a community of faith.

MEMBERS' FORUM

[Annual Membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose.]

From West Asheville, North Carolina

Enclosed please find check for \$10 to be used wherever most needed in the worldwide distribution of the Scriptures. This money was a gift from a patient for whom I had cared, and I had intended to use it for purchasing a camera; but after reading the article "No Bibles?—No Bibles!" in the September issue of the *Bible Society Record* I felt that I could do without a camera, but the world cannot do without Bibles; and I do hope that this small amount may bring the light to a few darkened souls somewhere in the world.

From a sanitarium in New Jersey

I have no income. I am not able to give except when I receive. That is why you do not hear from me more often. Now for my eighty-sixth birthday, October 13th, I received gifts of \$1 from several friends, so can give. I enclose \$1 for your work, in which I am interested.

From Cleveland, Ohio

Enclosed please find money order for \$2.50, which I am glad to send to aid you in your work of distributing Bibles in a world which needs to be made more conscious of the teachings of Christ and the Prophets. My only regret is, that this is such a small sum; but two and one-half years of idleness on account of a broken hip and some rheumatism have kept me on the list of the unemployed.

From a Lutheran pastor in Texas

I should like to contribute for your files a quotation from a letter written by Mr. Wen Chys Kuo, a member of one of the classes I conducted at Enshih, Hupeh Province, China: "Since I got my Bible I have been more interested in reading the contents of it. Now from your teaching I can make out God's Word. I simply pin my faith in Christian religion, brought forth by Jesus the Son of God, who became man in order to redeem mankind from sin and bondage. I shall continue to be your student."

Let me add that the Bible to which Mr. Wen refers is one published in Shanghai by the American Bible Society. Mr. Wen about a year later became the nucleus of a new class consisting of two doctors and a college professor, together with the young students.

From Kendallville, Indiana

I am writing to a German family in Frankfurt whom I learned to know through the National Clothing Drive for Europe. The mother in this family has received a lovely Bible through your kind efforts, and is so very, very thankful.

From Los Angeles, California

Enclosed is an offering which I hope will fit in some tiny place. I am glad I can do even this, but wish I could multiply it many times.

God bless and guide you and give you the success you really deserve!

From Luluabourg, Belgian Congo, Africa

Please find enclosed herewith our personal check for the sum of fifty dollars (\$50), which my wife and I want to contribute to the work of your Society. We have long been interested in your work, and doubly so since working here in the Congo, where we can see, first hand, natives reading their Bibles in Tchiluba.

Taking two memberships:

The *Bible Society Record* has been coming to me for several years.

I have been sharing it with a friend. We were both so thrilled with the letters in the September Members' Forum that we wish membership (annual) in the American Bible Society.

I am enclosing my check for \$10—\$5 for a membership for each of us.

From Scotia, New York

"We were very much interested in the article, 'Okinawa, Island of Opportunity,' which appeared in your magazine. The youngest boy in our family gave his life in the battle of Okinawa, and was posthumously awarded the Bronze Star for action above and beyond duty. He went the 'record mile' and we are convinced that as a nation we must all do that.

I am enclosing a check for \$28 from Mr. George Frey to be used for the purchase of New Testaments or Bibles for the natives of Okinawa. It is given in memory of Richard Keedy, who, like so many of our fine boys, gave his life for a noble cause."

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 93 JANUARY 1948 No. 1

Daily Bible Readings

JANUARY

Day	Book	Chapter	Day	Book	Chapter
1	Psalms	119:33-48	16	II Kings	14:23-15:22
2	II Kings	1	17	II Kings	15:23-16:9
3	II Kings	2	18	Sunday II Kings	
4	Sunday II Kings	3			16:10-17:6
5	II Kings	4:1-31	19	II Kings	17:7-24
6	II Kings	4:32-5:14	20	II Kings	17:25-41
7	II Kings	5:15-6:7	21	II Kings	18:1-25
8	II Kings	6:8-33	22	II Kings	18:26-19:13
9	II Kings	8:1-19	23	II Kings	19:14-37
10	II Kings	9:1-20	24	II Kings	20
11	Sunday II Kings	9:21-37	25	Sunday II Kings	21
	II Kings	10:1-24	26	II Kings	22
12	II Kings	10:25-11:8	27	II Kings	23:1-20
13	II Kings	11:9-12:3	28	II Kings	23:21-24:7
14	II Kings	12:4-13	29	II Kings	24:8-25:12
15	II Kings	13:14-22	30	II Kings	25:13-30
			31	Proverbs	27

The Voice of America Talks of Bibles

At the request of the Special Events Division of the Office of International Information and Education of the Department of State, a brief interview in German concerning the work of the American Bible Society for the German people both during the war and since its close, in the supplying of Bibles and Bible-publishing materials to Germany, was beamed by short wave to Germany in November. Miss Ruth Dobias of the Society's library staff, who speaks several European languages, was the one interviewed. The broadcast, from which transcriptions were made by the various stations in the American Zone in Germany, was rebroadcast by long wave at various times from the high-powered American stations in Germany and was heard by listeners not only in Germany but in the rest of Europe, the Near East and North Africa.

"Faith in Our Times"

Secretary Stifler will be heard on many stations of the Mutual Broadcasting System, on the four Tuesdays of January, on the popular morning program "Faith in Our Times." The hour is 10:15 a.m., E.S.T. The themes will be: January 6, "Mr. Haruta of Japan"; January 13, "The Bible on the Freedom Train"; January 20, "Let Every Kindred, Every Tribe"; and January 27, "Get me That Book."

Worldwide Bible Reading

With the endorsement of President Truman and thirty-seven governors, Worldwide Bible Reading for 1947 developed into a far larger observance than in any former year. Not only did the orders from pastors for material to use in their churches exceed those of former years by 25 percent, but requests from individuals were 10 percent greater. The observance also was supported by many groups outside the churches. *Good Housekeeping Magazine Club Bulletin* again proved a popular channel to interest women's clubs and was this year supplemented by an article by Grace Noll Crowell and by an elaborate eight-page detailed program sponsored by Goodyear Tire and Rubber Company published in *Agenda*, a new magazine furnished to every woman's club in the country.

The November 16th issue of the *American Weekly Magazine*, which boasts a circulation of 9,700,000 copies, carried a full-page illustrated article, including the list of readings.

Several popular radio programs heard from coast to coast featured the observance. One, offering the bookmark reading lists, brought nearly a thousand responses.

The World Wide Broadcasting Foundation, operating three powerful short-wave stations, beamed the voices of six of the Officers of the Society to all quarters of the world with the reading of the passages each afternoon from December 1 through Christmas Day.

The celebration spread to many countries. The bookmark reading lists were printed in Spanish, Portuguese and Chinese as well as English, and the posters, responsive readings and brochure appeared in French, Portuguese, Spanish, Chinese and other languages in Asia and Africa, on which reports have not yet been received. There were 10,500 posters in foreign languages used overseas. The number of foreign-

language bookmarks or reading lists must await later tabulation.

It has been encouraging to see secular magazines and daily newspapers tell the story of Worldwide Bible Reading and reprint the Scripture readings, as has always been done hitherto so largely by the religious press. Truly the evidences point to wider Bible reading.

The bookmarks distributed in English reached 16,000,000 copies. Reprints in periodicals have, at the time of going to press, added about 20,000,000.

The demand for the daily reading lists for each day of the year 1948 has run ahead of that of former years. This indicates that Worldwide Bible Reading from Thanksgiving to Christmas is succeeding in one of its major purposes—namely, to help form the habit for many people of becoming regular Bible readers, not for a month but for a year, and on through all the remaining years of life.

November Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-second year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, November 6, 1947, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The Board learned with regret of the death of the Rev. J. B. M. Armour, D.D., Secretary of the British and Foreign Bible Society in Toronto, Canada, after a long illness.

The grant of 10,000 Russian Bibles, 5,000 Russian Testament and Psalms, 100,000 Russian Gospels and 1,000 Nestle's Greek Testaments as a Christmas gift to Patriarch Alexei of Moscow for the churches and people of Russia was approved.

Secretaries Betts and Cropp reported on their visitation of fourteen of the Society's offices and seventeen cities in the United States during the month of October. The Secretaries were joined by Secretary Claypool in Columbus; and Secretary Taylor accompanied them to Denver, San Francisco, Oakland and Pasadena. The work of the Society was presented in various churches and schools and also through radio addresses.

Attention was called to Worldwide Bible Reading from Thanksgiving to Christmas.

The meeting was adjourned.

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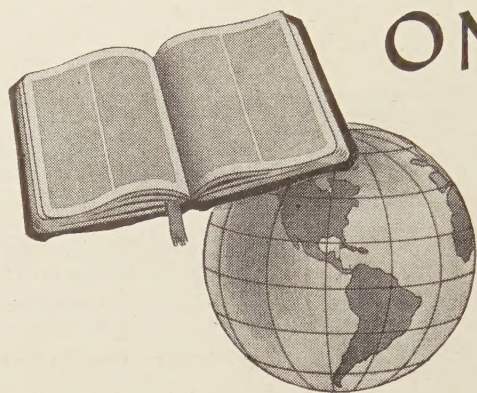
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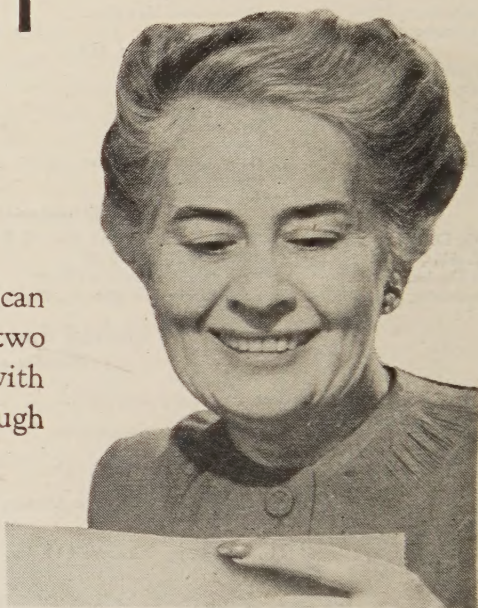
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